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MANUAL

OF THE

Evangelical Congregational Church,

OF DOVER, MASS.

FOR THE USE OF ITS MEMBERS.

BOSTON:
T. R. MARVIN & SON, CHURCH PRINTERS.
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BRIEF HISTORY OF THE CHURCH.

In the year 1748, Dover became a precinct (or parish) of Dedham, which was settled in 1635; and, in 1762, the Congregational Church was organized here. Rev. Benjamin Caryl was ordained and installed its first pastor. He was then thirty years of age; a man of sound, practical mind, and piety, and thoroughly evangelical in his theology. His preaching was plain, earnest and scriptural, tears not unfrequently falling during the delivery of his sermons; while he was remarkably gifted in prayer. Among the papers in the hands of the Clerk of the Church is a copy of the Confession of Faith in his own handwriting, prepared by him for his people, which is brief, and singularly strong and emphatic in the expression of orthodox views. Upon his gravestone, which, with that of his wife, stands nearest the road-side in the cemetery, is the inscription: "Died November 14, 1811, aged 80 years, and in the 50th year of his ministry."

The old parsonage, built by him in 1777, near the small dwelling which to that date he had occupied (the cellar of which may still be seen), is standing and occupied by his descendants, with very little

change either externally or within, since he finished it, more than a century ago.

In 1812, Rev. Ralph Sanger was settled as Mr. Caryl's successor, by a council of neighboring pastors, who were satisfied with his examination on the received creed of the New England Congregational Churches. It was discovered however, ere long, that he did not preach clearly evangelical truth, and gradually this became so apparent and unsatisfactory, that those who represented and loved the faith of the fathers felt compelled to withdraw. After seeking for a time spiritual homes in neighboring towns, December 28, 1838, they organized with others from the old parish, a society for the express purpose of building a sanctuary of their own, which was dedicated on the site of the first meeting house, June 27, 1839. The sermon on the occasion was preached by the Rev. S. Aiken, D.D., of the Park Street Church, Boston. The church was reorganized October 23 of the same year.*

This reorganization (in legal form, the *second* church) was necessary, because, according to the ruling of the courts, the original church having withdrawn, the old Society held the property. The first minister under the new order of things, was the Rev. George Champion, who was active in securing it, and whose name, with that of his wife, heads the list of membership. He left December 5, 1841, and was succeeded by the Rev. Rowell Tenney, who supplied

*In the records of the church can be found a calm, clear statement of the reasons for this new departure.

eight months. Rev. Alfred Greenwood came the the third Sabbath in September, 1842, and remained till 1843, when the Rev. Calvin White supplied the pulpit until June 20, 1847. Soon after, the Rev. Oramel W. Cooley was a candidate, received a call, and was ordained and installed May 4, 1848. His connection with the church ceased in the summer of 1850. The Rev. John Haskell, after preaching some time, was invited to settle, and was ordained for that purpose, December 2, 1850, by the same council that dismissed Mr. Cooley. In 1858, Mr. Haskell resigned, and was dismissed November 3 of that year. During the next seven months, the Revs. Wright, Carver, Small, Peabody, and others, supplied from Sabbath to Sabbath. In June, 1859, the Rev. T. S. Norton, of Sullivan, N. H., who had been invited to be the pastor, commenced his labors, and, without a formal settlement, remained until January, 1869. After Mr. Norton, whose pastorate is the longest since 1839, Rev. J. G. Wilson preached awhile, and others occupied the pulpit; when, it appears from the imperfect records, he returned and for a time supplied again. Rev. S. C. Strong of South Natick also supplied the pulpit. The parish had become weakened by divisions, and the pulpit was supplied by theological students mainly, until 1875, when the Rev. John Wood, of Wellesley, was the non-resident minister for about three years, and made himself quite as efficient as if living among the people; uniting discordant elements, and receiving new accessions to the communion. About this time, the Charles River prayer-meeting, which was started under Mr. Nor-

ton's ministry, became a regular Sabbath afternoon service, under the care of the church in Dover. In 1878, the Home Missionary Society united South Natick church with this, and the two churches called the Rev. Pierce Pinch to settle over them; and he was installed July 25, 1878.

This connection was dissolved May 18, 1880, and the former has since been alone. By the action of the Home Missionary Society, Charles River was then united to Dover, and June, 1880, Rev. J. W. Brownville began his labors with both, and left June, 1882. Rev. I. H. B. Headley and others supplied until September, when the Rev. P. C. Headley commenced the supply of the pulpit, moving into the parsonage the last of October of the same year. Soon after, Charles River voted to withdraw. Up to this date, Oct., 1883, we gratefully record the blessing of the Head of the Church, which at different periods in the past has refreshed and increased the number of the communicants. During the year ten have united with the church by profession of faith, and four by letter. With much to make the members of the little church humble, there is also great occasion for thanksgiving, and encouragement to labor and pray for its prosperity; believing that this, now the only evangelical Society in the town holding regular services, was planted by Zion's King, and its light will shine till he comes to take His church triumphant, to Himself.

Two facts in the financial history of this small parish, in closing this record, deserve special mention —the fostering care of the Massachusetts Home Missionary Society, upon which its very existence has

depended; and the successful effort the present year to cancel the embarrassing debt of about three hundred dollars, which has for several years disturbed its peace and prosperity. The church and society raised by monthly payments nearly one-third of the amount, and the remainder was received in handsome donations from Samuel Johnson, Esq., and Dea. Ezra Farnsworth, of Boston; E. Burgess, Esq., and sister, of Dedham; a friend in New Bedford, who desired to be unknown; the widows of the first three Deacons of the Church, Mrs. Daniel Chickering, Mrs. James Chickering, and Mrs. Calvin Bigelow; Mr. E. Higgins, Miss Irene Headley; and the Congregationalist churches of Natick and Holliston, by the Rev. F. N. Peloubet and the Rev. G. M. Adams.

By this deliverance the future is brightened and faith is strengthened.

CONFESSION OF FAITH.

1. We believe there is one only living and true God—the Creator, Preserver, and moral Governor of the universe; that He is the self-existent and unchangeable fountain of holiness and blessedness—a Being of infinite power, wisdom, justice, goodness, and truth; that His government is universal, and that He doeth all things after the counsel of His own will.

2. We believe that the scriptures of the Old and New Testament were given by the inspiration of God, and are a perfect rule of faith and practice.

3. We believe that God is revealed in the Scriptures as existing in Three Persons—the Father, the Son, and the Holy Ghost; and that these three are one God, and in all divine attributes equal.

4. We believe that God at first created man upright, holy, and happy; but that he sinned against his Maker, and that in consequence of this first apostasy all mankind are sinners against God, without holiness, and alienated from Him, and must be regenerated and sanctified by the Holy Spirit in order to salvation.

5. We believe in the human and divine nature of Jesus Christ, who, as our mediator has by His sufferings and death made atonement for sin, and that on the ground of this atonement pardon and eternal life are freely offered to all men.

6. We believe that repentance for sin and faith in the Lord Jesus Christ are the indispensable conditions of salvation, and that a life of obedience to God is the only appropriate evidence of Christian discipleship.

7. We believe that God from eternity proposed to secure the repentance and final salvation of a great multitude which no man can number; and that those who are truly united to Christ will, by the grace of God, persevere in faith and obedience to the end.

8. We believe that Christ has appointed two special ordinances in His Church—Baptism and the Lord's Supper, that believers *only* have a right to the Lord's Supper; that they and their households are the proper subjects of baptism, and that the conditions of church membership are a credible profession of repentance and faith in Christ.

9. We believe that death terminates the probation of man; that there will be a general resurrection and day of final judgment, when every one must give account of himself to God and be rewarded according to his works; that the wicked shall go away into everlasting punishment, but the righteous into life eternal.

Do you cordially assent to these articles as in substance the expression of your religious belief?

[*If any are to be Baptized.*]

You who have not been baptized will now receive the sign of consecration to God in baptism.

Do you who have received the baptism of your parents now cordially accept and endorse their act in thus dedicating you to the service of God?

You will now enter into a solemn Covenant with God and with this church.

COVENANT.

You do now in the presence of the heart-searching God and these witnesses solemnly avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God, the object of your supreme affection, and your portion forever. You humbly and penitentially receive the Lord Jesus Christ as your Redeemer, and the Holy Spirit as your Sanctifier and Guide.

You give up yourselves, soul and body, with all that you have and are, to your God and Saviour, to be disposed of in that way which shall most promote His kingdom and glory.

You solemnly covenant through the aid of Divine grace, that henceforth denying all ungodliness and every worldly lust, you will live soberly, righteously, and godly in this present world; and to let your light so shine before men that they may see your good works and glorify your Father which is in heaven. You promise to keep holy the Lord's Day, to search the Scriptures, and to wait upon God faithfully in the closet, and in public.

You do now join yourselves to this church of Christ, engaging to submit to its oversight and discipline so far as it accords with the word of God, and to attend punctually on its worship and ordinances, except when prevented in the providence of God. You will strive earnestly for its peace, its purity, its usefulness, and walk with its members and watch over them as becometh those professing godliness.

Thus you covenant and promise.

[*Here the Members of the Church rise.*]

We do, therefore, as members of this church of Christ, affectionately receive you to our communion and fellowship, and in the name of our great Head we welcome you to all our Christian privileges and ordinances, engaging to watch over and walk with you in love, to pray for you, and to seek earnestly your edification and spiritual good.

And, now, beloved in the Lord, you have entered into solemn obligations from which you can never escape. Wherever you go these will be upon you, they will follow you through this world, they will meet you at the bar of God.

This is no vain thing for you; it is your life. You have now voluntarily committed yourselves, and henceforth you must be the servants of God. The eyes of the world will be upon you.

May God give you grace ever to remember your engagement to be His. And now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion, and power, both now and forever. Amen.

QUESTIONS OF EXAMINATION

FOR THOSE WHO CONTEMPLATE MAKING A PUBLIC PROFESSION, AND FOR ALL COMMUNICANTS.

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1. It is in your heart to profess religion—Why?

2. Have you the evidence of conversion found in the sincere desire to enter the church, not as a place of rest from responsibility, but to obey and honor your Lord and Redeemer by a life of greater usefulness, making Him alone the example of holy living?

3. Do you realize that *the act of profession is your own*? the responsibility yours? that a professor is one thing and a possessor another, always in idea and often in fact; and is it your desire and purpose not only to have the *form* but the *power* of godliness?

4. Are you willing in *any known* respect, or where duty requires, to *deny yourself* for Christ's sake and to walk in fellowship with the spiritually minded among His people?

5. Do you renounce the world as your *portion* and prefer the society of Christians as such?

6. Have you a prayerful, practical interest in the salvation of souls?

7. Do you now cordially believe and love the great doctrines and duties of the Bible, and make it your daily counsellor, guide and delight?

8. Are the Sabbath and its means of grace, the altar of secret, domestic and public prayer, prized and sought as the sources of strength, comfort and growth in grace, which you cannot neglect?

9. Do you in reliance on the Holy Spirit strive to govern your temper, subdue worldly passions and quell a spirit of complaining and of fault-finding with fellow-communicants? Have you a forgiving and a meek spirit? And is there in your tongue the law of kindness and not of evil speaking or slander?

10. If a parent, are the children instructed in divine truth, commended to God in prayer, and educated for eternity?

11. What proportion of your worldly property do you sanctify to the Lord? And in what do you deny yourself for the purpose of doing good?

STANDING RULES.

1. Members of this church who remove out of town are expected to take up their connection with us, and unite with some church in or near the place of their residence within one year after their removal.

2. Members of other churches taking up their residence here, and wishing to commune with us, are expected to remove their relation to us unless there be special reasons for delay.

3. All persons coming to us with letters of dismission from other churches may be examined as to religious experience and belief equally with those who come forward to make a profession.

4. All requests for dismission shall be handed to the pastor in writing, with the reasons for the same.

5. When a member is dismissed to join another church he shall not be considered as having taken up his connection until it is certified to us by the clerk of said church that he is received by the same.

6. Candidates for admission shall stand propounded two weeks, excepting cases when a shorter time is deemed necessary or proper by the church.

7. All of the members of this church shall enjoy equally religious privileges, and those of legal age may vote on all questions.

8. The rules given by Christ in Matt. 18: 15, 17, are to be followed by members of this church in all cases of private offence, and the spirit of these rules is to govern all

disciplinary action. The extent of discipline shall be reproof, temporary suspension, or excommunication from the church.

9. The only methods by which a member of this church can cease to be a member, are by dismission and recommendation to some other evangelical church, by excommunication, or by death.

10. In the view of this church, the manufacture, sale, or use of intoxicating drinks as a beverage, promiscuous dancing, card-playing, and theatre-going, are inconsistent with Christian character and profession, and may furnish occasion for discipline.

11. The use of intoxicating wines at communion is deemed unnecessary, and to be avoided, as a stumbling block to the weak brethren who have escaped from the power of former evil habits.

12. All business meetings of this church shall be opened with prayer.

13. A social prayer-meeting shall be held on Wednesday evening of each week; at the close of which current business may come before the church.

14. The Lord's Supper shall be celebrated on the first Sabbath of January, March, May, July, September and November.

15. The annual church meeting shall be held on the last Friday in December.

These rules may be suspended by a three-fourths vote; but they can only be amended at an annual meeting, or at a special meeting called for that purpose, public notice of which, together with the amendment proposed, shall be previously read from the pulpit.

LIST OF DEACONS.

Chosen.		
Oct. 31, 1839,	Daniel Chickering,	Died Jan. 17, 1872.
" " "	Calvin Bigelow,	Died Jan. 24, "
May 9, 1872,	James Chickering,	Died Oct. 20, 1875.
Nov. 13, 1878,	Prescott Fiske, (For 5 years.)	Resigned.
" " "	Eben Higggins, (For 3 years.)	Term expired Nov. 13, 1881.
Nov. 5, 1881,	Richard P. Mills,	Removed to Rockport, July, 1883.
Dec. 17, 1882,	James McGill.	
April 28, 1883,	Rev. T. S. Norton.*	

LIST OF MEMBERS.

ORIGINAL MEMBERS OCTOBER 23, 1839.

Calvin Bigelow, from church in Sherburne, Mass.
Elizabeth Bigelow, " " " "
Josiah Battle, " " " "
Sukey Battle, " " " "
Asa Wight, " " " "
Sybil Wight, from Unitarian Church, Dover.
Daniel Chickering, " Medfield, Mass.

*Brother Norton (see History of the church, page 2), having made Dover his permanent residence, consented to serve his former charge in this office.

Orpah Chickering, from Unitarian Church, Medfield, Mass.
H. G. O. Hooker, Sherburne, Mass.
Almira Hooker, " "
George Champion, from church in West Chester, Conn.
Susannah Champion, from church in Oxford, Mass.
Martin Bacon, from church in Natick, Mass.
Charlotte Larrabee, from church in Sherburne, Mass.
Mary Ann Blake. from church in Medfield, Mass.
Mehitable Upham, from church in West Newton.
Fanny Bacon, from church in Natick, Mass.
Mary Wight, from Park Street Church, Boston.
Kezia Draper, Unitarian Church in Dover, Mass.

Admitted.	Profession or Letter.		Died or Dismissed.
Sept. 6, 1840,	P	Adams, Hiram	*May 2, 1879.
" "	P	" Hannah	*Sept. 3, 1855.
" "	P	" Olivia,	*——— ———
Jan. 6, 1867,	P	Allen, Helen Z.	June 14, 1868.
Oct. 23, 1839,	L	Bacon, Fanny	*Sept. 24. 1867.
" "		" Martin	*April 23, 1858.
Mar. 6, 1842,	P	Barden, Calvin	*Oct. 22, 1859.
" "	P	" Caroline	*April 25, 1855.
May 6, 1866,	L	Bartlett, H. L.	June 2, 1868.
Jan. 7, 1883,	P	" Ann‖	
Oct. 23, 1839,		Battle, Josiah	*Oct. 31, 1855.
		" Sukey	*Aug. 1841.
Sept. 6, 1840,	P	" Susan'h C. Lombard	June 9, 1858.
May 1, 1842,	P	" Sally Ann	June 9, 1859.
Sept. 6, 1840,	P	" Elbridge	Aug. 16, 1865.
Feb. 27, 1848,	P	" Josiah Edward	*Nov. 2, 1858.
May 4, 1855,	L	" Maria (Haskell)	*June 29, 1881.
Oct. 23, 1839,		Bigelow, Calvin	*Jan. 24, 1872.
" "		" Elizabeth	*——— ———
May 18, 1851,	P	" Amy Maria	June 26, 1864.
Aug. 28, 1859,	P	" Ellen Elizabeth	*Jan. 13, 1867.
Jan. 6, 1867,	P	" Mrs. M. F.	Jan. 14, 1872.
Oct. 23, 1839,		Blake, Mary Ann	†Jan. 27, 1852.

* Deceased. † Name dropped.

Admitted.	Profession or Letter.		Died or Dismissed.
Oct. 23, 1839,		Champion, George	*——— ———
" "		" Susannah	*——— ———
" "		Chickering, Daniel	*Jan. 17, 1872.
" "		" Orpah‖	
July 6, 1851,	P	" Almira S.	*Sept. 19, 1853.
May 6, 1866,	P	" James	*Oct. 20, 1875.
" "	P	" Phebe Ann‖	
July 1, 1866,	P	" Edella Delila‖ (Norton)	
May 4, 1879,	P	Chandler, Ellen Augusta	
June 18, 1848,	L	Cooley, Rev. Oramel W.	——— 1855.
Nov. 5, 1865,	L	" Fidelia L.	Ap'l 29, 1866.
July 14, 1850,	L	Cheney, Olive	*——— 1857.
July 7, 1867,	L	Copeland, Martha	Dec. 22, 1880.
Nov. 3, 1878,	P	" Jennie Smith	
May 18, 1851,		Derby, Eliza W. (White)	Mar. 20, 1853.
Jan. 11, 1852,	P	" Abner L.	Aug. 26, 1860.
" "	P	" Caroline	Aug. 26, 1860.
Oct. 23, 1839,	L	Draper, Kezia	*Dec. 13, 1874.
Sept. 6, 1840,	L	" Maria	*Sept. 23, 1871.
June 14, 1850,	P	" Caroline F.‖	
Jan. 1855,	L	Fisher, William B.	July 29, 1857.
" "	L	" Jedidiah	July 29, 1857.
Sept. 2, 1877,	L	Fiske, Prescott	
" "	L	" Elizabeth F.	*Aug. 3, 1879.
July 1, 1866,	P	Goulding Sarah A. (E. Higgins)‖	
Mar. 4, 1883,	P	Gray, Edward W.‖	
Jan. 5, 1881,	P	Hamill, Sarah‖	
Mar. 6, 1842,	P	Hammond, Polly	*Mar. 2, 1862.
" "	P	" Keziah	*Feb. 14, 1866.
July 1, 1860,	P	" Ellen Augusta	†Feb. 17, 1878.
Aug. 28, 1859,	P	Harmon, Phebe‖	
July 14, 1850,	L	Haskell, Rev. John	Jan. 2, 1859.
" "	L	" Lucy J.	" "

* Deceased. ‖ Resident Members. † Name dropped.

Admitted.	Profession or Letter.		Died or Dismissed.
Mar. 6, 1859,	L	Haskell, Caleb	*Feb. 2, 1869.
Jan. 7, 1883,	P	Hanchett, Ella‖	
May 6, 1866,	L	Higgins, Eben‖	
Mar. 4, 1883,	L	" Jedediah W.‖	
Oct. 23, 1839,		Hooker, H. G. O.	Aug. 11, 1855.
" "		" Almira	" "
Nov. 5, 1882,	L	Holt, Roselle L.‖	
Jan. 5, 1868,	P	Horton, Abigail	*Feb. 5, 1868.
Jan. 3, 1864,	P	Howe, George Luther‖	
Jan. 11, 1852,	P	Jones, Eveline E. (Nichols)	Jan. 7, 1866.
" "	P	" Parthena	Feb. 1858.
Oct. 23, 1839,		Larrabee, Charlotte	*Ap'l 23, 1858.
May 3, 1840,	P	Mann, Leland	*——— ———
" "	P	" Sarepta	*Dec. 8, 1848.
" "	P	" Abigail	*May 23, 1875.
" "	P	" Betsey	*Aug. 9, 1870.
Jan. 2, 1860,	P	" Mary F.	‡Jan. 5, 1868.
Dec. 13, 1863,	P	" Persis Ann	*Dec. 22, 1863.
Sept. 2, 1877,	P	" Elbridge L.‖	
" "	P	" Adeline B.‖	
July 1, 1883,	P	" Lillian J.‖	
Mar. 4, 1883,	P	McDonald, Christina‖	
Jan. 5, 1879,	L	McGill, Jane‖	
May 4, 1879,	P	" Martha‖	
Sept. 4, 1881,	P	" James‖	
July 1, 1883,	P	" Agnes‖	
Sept. 2, 1877,	P	McKenzie, George‖	
" "	P	" Mary Ann‖	
" "	P	" Mary Jane‖	
" "	P	" John‖	
" "	P	" Christina‖	
" "	P	" Catharine‖	
" "	P	" Elizabeth E.‖	
Jan. 7, 1883,	P	" Roderick‖	
May 6, 1883,	P	" John Angus‖	
June 5, 1881,	L	Mills, Richard P.	

* Deceased. ‖ Resident Members. ‡ Excommunicated.

Admitted.	Profession or Letter.		Died or Dismissed.
June 5, 1881,	L	Mills, Nancy E.	
" "	L	" Jane	
Nov. 5, 1876,	P	Mitchell, Charles Henry‖	
Nov. 1, 1872,	L	Newell, Julia A.	July 1, 1883.
Nov. 5, 1876,	P	Nickerson, Joseph	
June 29, 1855,	L	Nichols, John Q. A.	Jan. 7, 1866.
Jan. 3, 1862,	L	Norton, Rev. T. S.‖	
" "	L	" Julia A.	*Mar. 31, 1876.
July 1, 1866,	P	" Thomas Cooley	*June 2, 1883.
" "	P	" Julia Gertrude (Clark)	Aug. 24, 1873.
July 1, 1866,	P	" Lewis Carey,	" "
Nov. 5, 1882,	L	" Mrs. L. A.‖	
Mar. 1, 1868,	L	Otis, Maria C.	†Jan. 1, 1878.
July 1, 1866,	P	Paine, Barnabas	
" "	P	" Maria G.	
Oct. 23, 1839,		Upham, Mehitable	*Nov. 10, 1864.
May 6, 1866,	L	Watson, William A.	Jan. 3, 1869.
" "	L	" Sarah B.	" "
July 1, 1883,	P	Welsh, James	
May 3, 1840,	P	Whiting, Melinda	*July 22, 1868.
Aug. 28, 1859,	P	" Ithamar	
May 7, 1876,	P	" Ida C. (Bonney)	Sept. 2, 1883.
Mar. 4, 1883,	P	" Wesley W.‖	
Jan. 11, 1852,	P	White, Herrz J.	Ap'l 27, 1858.
Oct. 23, 1839,		Wight, Asa	*Dec. 13, 1869.
" "		" Sybil	*May 4, 1871.
" "	L	" Mary	*Dec. 13, 1874.
July 6, 1851,	P	" Frederick H.‖	
" "	P	" Susan E.‖	
July 6, 1856,	P	Harriett,‖	
Mar. 3, 1872,	L	Wilson, Rev. J. G.	Dec. 28, 1873.
" "	L	" Lucy R.	" "
Oct. 12, 1852,	L	Woodcock, Adaline (Crafts)	
Mar. 6, 1842,	P	Woods, Mehitable S.	

* Deceased. † Name dropped. ‖ Resident Members.

(Dec., 1888, 20,000)

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